

Ms. A. 9. 2. 37
B.
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City of Boston.

Boston March 22. 1778

This acknowledges the receipt of your kind letter, and waits upon you with real gratitude for the valuable present of the lately printed second editions of your "Dissertations", and "Treatise on Morals". A more acceptable favor could not have been bestowed on me. I esteem it an honor to have these books in my library, as the gift of one who makes to great a figure in the learned world. They are powerfully adapted to reflect light upon the most abstruse subjects, and to relieve the mind under the greatest difficulties in the providential government of the almighty and righteous Governor of this world. I doubt not you are many, who have read you, both with pleasure and profit, as I have done, and with hearts disposed to thank Heaven for raising up, qualifying, and inspiring you to write, and with such strength and perspicacity upon these hard things to be understood. May the blessing of God accompany these labors of yours, and make them as extensively useful as they are better to be!

We had been assured by a Committee of the Deputation,

that you was no immediate danger of the introduction of an Episcopate into America; but knew not, till we had it from you, that this Committee had been with Lord Hillsborough, who "acquainted you wth the Administration had not entered into any designs of this kind". We are thankful both to you, and you, for this agreeable information. The Church of England Clergy in the Colonies, those Colonies I mean that lie northward of Maryland, are so high in yr principles, and have their hearts so set upon that grandeur and power that are attendant on an established Episcopate, that we may depend on yr being further troublesome. We shall watch yr motions here, and hope our friends at home will do the same there. Arch-Bp Secker's death has been a shocking discouragement to you. He, wthout all doubt, was the first mover, and great director, in all y^t has been done in this part of the world. Their hopes of success in y^r attempts are principally grounded on what, they imagined, he was able to do for them.

You speak of Mr Hulton as one you have been "acquainted with some years", and of whose "integrity you have an high opinion". I am sorry, for this account of him, that it has been too late to be joined in conjunction with those

it are almost universally the objects of hatred and contempt,
and even the look of justice, after all the allowances that can-
dour itself can make in its behalf. If he was in England a
man of "integrity," he has been greatly corrupted since he
came here. He, with the other Commissioners, have transmitted
home cargoes of the most flagrant lies, and as certainly
known to be so here, as that the sun shines at noon
day, or is not a cloud in the heaven; and these abo-
minable falsehoods have been the occasion of greater
mischief to this Town of Boston, both in a civil and
religious sense, than it ever suffered in the day of
its first settlement by our fathers. I never yet saw
Mr Hulton, and happy would it ^{have} been for this poor dis-
tressed Town, if it had never seen these Commissioners.

I have given your compliments to Mr Barrett, and
your thanks for the "Farmer's Letters" he sent you. He ex-
presses the highest regard for you, and was particularly
well pleased that you should take this notice of him.

You say, in a note at the bottom of pag. 134th of your
dissertation,—"The difficulties to be removed are evidently much
less on the supposition of the ultimate restoration of all mankind:

But this opinion is by no means reconcileable to the language
of scripture; and y^r is reason to believe, that the consequences
of vice will be found far more terrible. I fully join with you
in thinking, that "the loss or destruction of being is the main cir-
cumstance in the future punishment"; provided, the ultimate
restoration of all mankind is not "reconcilable to scripture". Will
you, I am sure, permit me to ask, Is it indisputably evident from
scripture, that y^r shall not be this ultimate restoration? Is
it not beyond all reasonable doubt, in the sacred books, that the
punishment of the next state (which may be carried to as great an
height in degree, as you please) is not disciplinary, and intend-
ed for the good of the sufferers themselves among other ends,
and that it ~~may~~ ^{shall not} terminate, sooner or later, in such a moral
change, under the government of Christ, shall seated at the head
of God's Kingdom of grace, as shall render y^m meet, fit, pre-
pared, in the temper of y^r minds for the enjoyment of im-
mortal happiness?—Is it not peremptorily declared in scrip-
ture, that Christ shall not "deliver up the Kingdom to the
Father, till all enemies are subdued"? Is not sin, vice, or
wickedness, the greatest enemy both of God, and his Son Jesus
Christ? Is not this the grand enemy Christ came into
the world to subdue? And can it be subdued, in the

sense in which he was manifested if it might be subdued, but by
effecting that subjection to the government of heaven, which is the
free choice of an intelligent moral agent? Tho' the means, the
goodness of God, under the conduct of his wisdom, upon which sinners
for amendment, in this present state, should be abused and eluded;
may not other means, in another mode of existence, becoming the
perfection of God, and adapted to the proper character of moral
agents, be further used with us, which shall be effectual to our
recovery? As it is certain, from the scripture, that every individual
of the human species we ever had, or ever will have existence,
shall, after death, be again brought to life; is it not more honorable
to God, and does it not reflect more glory on the great work of
redeeming grace by our Lord Jesus Christ, to suppose, in regard
of the wicked, that the punishment they are restored to life that
they may suffer, shall be a punishment that is wisely fitted to
promote their good, rather than to bring on the utter extinction
of us being? Is it any thing in all nature analogous to the
destruction of being their circumstance? If the scripture had
said nothing relative to the resurrection of the wicked, their
death, meaning by it the loss of being, would be analogous to
the loss of being in innumerable other inferior creatures: But
does not the resemblance fail, when it is supposed life is restored

after death, and for no other end yet that it might be utterly de-
stroyed?

I have had my mind, at times, considerably employed on
the subject of an ultimate reformation; and (truly to say, it does not
appear to me, at present, to be discountenanced in scripture. Should
the contrary turn out to be the truth, your opinion of the total
loss of being is, as I imagine, the best solution of the difficulty
you proposed to obviate.

I have not said these things (with an hint only) presuming
to dispute with one so much my superior. My only intention is, to
put my self in the way of instruction from the best qualified
person, I know of, to give it. If you have examined the scripture
with a particular view to satisfy your self upon this point,
you will be able to communicate that with me in a decisive
upon the point. If you have not, may it not be worth while
to do it? Can a more interesting subject engage your attention?

The sermon you sent me gave me, in the reading, a
pleasant report. I hope you will gratify and benefit the
public with more of your performances. The more of them
the better.

The inclosed "reply to Dr Chandler", with the sermon on

the death of my colleague, Mr Foxcroft, you will be so good
as to accept. At some leisure hour, they may be an amusement,
in no other view are they worth a cast of your eye upon y^e.

I could have greatly enlarged, especially upon the affair
of an ultimate reformation; - but I would not be too tedious.
I fear I have been too troublesome already.

I am, wishing you the Divine presence in all your
labors, and labor, more especially for the Lord,

Your affectionate brother in the
Gospel, and humble servant

Rev. Mr. Richard Price

Charles Chauncy

